



I-7



Digitized by the Internet Archive
in 2015

THE
AMERICAN
BAPTIST MAGAZINE.

No. 11.

NOVEMBER, 1827.

VOL. VII.

MISSIONARY DEPARTMENT.

WITHINGTON STATION.

EXTRACTS FROM MR. COMPERE'S
JOURNAL.

March 24, 1827. This week my spare time has been occupied in attending upon a sick Indian, who was suddenly taken with the quincy. Poor man! he belongs to a family which makes considerable pretension to medical knowledge, without understanding the nature or use of the remedies they apply, which, unfortunately, are very similar in all cases.

25. In waiting upon the poor man I was greatly perplexed to find that all efforts must fail, as his doctor was making use of remedies completely opposite to those which ought to be used. There is something singularly unmeaning in their medical prescriptions. Before any thing can be done for a patient, the old fire on the hearth is put out, and a new fire is made. This is to be set apart specially for the use of their physic; if any thing else happens to be cooked on it, the charm is supposed to be broken, the doctor leaves, the Indians all become offended, and the patient, if other remedies are not

at hand, is left to suffer. If he happen to be a husband, his wife is forbidden to hold any conversation with him, or to do any thing for him. No medicine is used until a round of the most foolish ceremonies has been performed,—such as blowing through a cane in water, and muttering over it a set of sounds which nobody understands, but which are supposed to be acceptable to the genius of medicine.

Apr. 21. Towards the close of this week we experienced a heavy fall of rain, which has raised the water courses so high as to make it impossible for me to meet an appointment I had made for the Sabbath.

23. Left home, and after making three attempts, succeeded in crossing the creek on my way to Mr. Smith's. After my arrival I sent out a notice to inform the people I should preach to them on the morrow.

29. The people in the neighbourhood, whites, Indians, and blacks, generally attended, and I addressed them from the words, "So teach us to number our

days," &c. This was selected in consequence of some deaths that had taken place in the vicinity. On my way home, as I was crossing the Nofaube Creek, I was thrown out of a canoe, and was near drowning. It was in a rapid current, and much out of my depth; and had it not been for the bow of a tree which extended into the water, and which I laid hold of, I see no way I could have been saved. This is the second time the Lord has delivered so unprofitable a life out of deep water since I have been in this country. I cannot say what unbelievers feel under such prospects of leaving this world; but to me it was accompanied with no fear. Perhaps I did not realize death in anticipation, but I realized delivering mercy in fact, and ought to view myself as more than ever the Lord's.

May 19. Left home intending to meet a congregation of black people, who are slaves, the property of the Indians, after dark, either in the woods or in some retired spot, where we might enjoy the privilege of talking about the sufferings of a crucified Redeemer, but a violent storm coming up just at dark, I was compelled to delay it till early in the morning. This, however, gave me an opportunity of addressing a small company of black and white persons, who had assembled at the house where I was detained.

20. By day light I left the place of my lodgings, and rode with a black man to the house of a poor widow, whose husband had been in the habit of collecting these people together, and giving them such instruction as he was able, but who had been within a few days killed by the falling of a tree. Here I met a few poor creatures who are measurably deprived of that instruction so needful to the good of man, by their ignorance, and their heath-

en masters. I endeavoured to point out to them the duties of a christian church, and the necessity of a holy life; especially in them, as professors of the religion of Christ. After taking a little refreshment with them, I returned to the place I had left, and about 12 o'clock met a congregation of all colours, to whom I endeavoured to preach the unsearchable riches of Christ.

27. This day has been spent at home, expecting to administer, after the evening service, the supper of our blessed Lord. But as our coloured friends had been detained by their owner, we thought it advisable to put it off till a more convenient time. Oh what blessings do they enjoy who can sit under their vines and their fig-trees, none daring to interfere with them!

June 11. This day has been spent at home, but owing to a persecuting spirit that has been stirred up, none attended in the morning to worship with us. Under the covert of the evening shade, a few ventured out to whom I endeavoured to speak of the trials and afflictions of the early christians. These repeated efforts to check the progress of divine truth, often remind me of the primitive times, when the disciples of our blessed Lord were driven to private houses, where they could pray all night; or, for their temerity in venturing more publicly to make known a Saviour, were consigned to publick prisons.

14. This evening, after our usual prayer-meeting, eight professors celebrated the dying love of a crucified Redeemer. It was night—dark night—almost midnight—perhaps later than when our blessed Lord first distributed the emblems of his love among his twelve disciples; but late as it was, I trust he was with us of a truth. Permission having been given to some of our scholars to

sit up and witness the scene, they did so. After it was over I separated myself, and took a seat on the step at the entrance of the passage, that I might enjoy my own reflections. But as I was sitting there, the daughter of my old friend, Falkner, drew near as if she desired to say something. As I had no knowledge that any serious impressions had been made on her mind, I reminded her of what we had been doing, and of my own feelings towards her, at the time when I looked across the room and saw her in company with two of my own dear children, in a sense separated from us. I could say no more—she instantly burst into tears that were not easily dried up. I left her, and requested Mrs. C. to go and talk with her, to whom, to my great surprise, she with all the simplicity of a child said she wanted to join the church, while she related her own feelings, and expressed the greatest anxiety for her friends. On making inquiry, I found that her mind had been seriously exercised ever since the day when Mr. Faxton visited us. This good man, as he was taking his leave, pressed her by the hand, and expressed a wish that she might find something better at this place than common knowledge; that she might find religion. This should encourage christians to visit such institutions, and should teach them not to forget to speak a good word for Christ.

18. Visited the congregation at Mr. Smith's, and was much gratified to meet so large a collection. I am much encouraged at this place, notwithstanding the enemy is very busy, and endeavouring to stir up mischief. This is indeed the place where Satan's seat is, and it would be wonderful if he were to compose himself to rest when one of his strong holds is attacked. But there is a division; it is not exactly like that produc-

ed by the apostle when he found that one part were Pharisees and the other Sadducees; but it is more like satan divided against satan, which seems to promote a toleration while the kingdom of Christ is preached.

24. Visited Yhoholah Mikko, and talked with him and his family about the things of religion. I found him more candid, and more disposed to religious conversation than at any time before.

July 7. Held a prayer-meeting, and heard John Davis and Miss Falkner tell what the Lord had done for their souls. Both gave us reason to believe that the Lord had been gracious unto them. We determined that John should be baptized on the morrow; but as Miss F's. friends are at a distance, we thought it would be better to delay her baptism till her father could be present if he should desire it.

8. This morning, about ten o'clock, I enjoyed the satisfaction of burying in Baptism our young friend and brother, J. D.; and after the services of the day, we sat down together, around the table of the Lord. This I believe is the first full Indian, who has thus solemnly dedicated himself to God. May he be the first fruits of a plentiful harvest.

23. Our young friend, John Davis, left us to meet the Indians of his own and the Ufaalee town; and on the 28th, wrote me that he enjoyed much pleasure in talking to the Indians about Jesus Christ, and that they were very attentive. This was as a cordial to my drooping spirits. Oh that the Lord would take this youth into his hands, and make him abundantly useful!

Aug. 10. This has been a good day I trust to our souls. The morning was spent as usual in religious exercises. A coloured woman, the wife of a white man, attended with us, and during the services

wept much. About sunset we proceeded to the water, and after singing, "Jesus, and shall it ever be," &c. and offering up prayer to Almighty God, we went down into the water, and there, in the name of the sacred Trinity, I buried in baptism two who had professed repentance towards God and faith in our Lord Jesus Christ. It was an affecting season. The father of Miss F. who had been with us all day, was there; his heart was full, his eyes overflowed; as his daughter came out of the liquid grave, he caught her by the hand, and they wept together. My prayer is, that when the days of mourning are ended, they may rejoice together. We returned from the water, attended to our evening service, and then sat down to celebrate the dying love of a crucified Redeemer. Oh it was a solemn, a melting, a delightful season! surely Jesus was there. If I ever realized communion in a Saviour's death, it was there; it was indeed like the gate of heaven to my soul. As we stood up to sing the parting hymn, I seemed in imagination to see the Israelites as they were standing with their staffs in their hand, and their shoes on their feet, ready to leave the land of bondage and proceed to the promised land. I remembered we were pilgrims, and thought of the Canaan above. But what added to the impressiveness of the season, my own dear little daughter burst into tears as she listened to the few remarks her father was making. When the season was over, and the child's feelings would allow her, she said to her mother, "I heard what my papa said—I understood him—he talked about your going to heaven, and I wanted to be there." Oh that that Saviour who took little children in his arms and blessed them, may take this my babe and prepare her for himself! O that she and I and all of us may be there.

CONSTANTINOPLE.

Jewish Converts to Christianity.

EXTRACTS FROM THE JOURNAL OF MR. HARTLEY, A MISSIONARY OF THE CHURCH MISSIONARY SOCIETY, PUBLISHED AT LENGTH IN THE LON. MISS. REGISTER.

Oct. 13, 1826. A young Jew, Chaim Castro, called this morning on Mr. Leeves, and intimated that he wished to become a Christian. We were delighted to find him in the utmost readiness to receive the truth; and he has engaged to call on me daily for the purpose of religious conversation. He said that he had many friends of similar sentiments; and that two hundred Jews would become Christians, had they European protection.

15. The young Jew called again. I conversed with him concerning Jesus of Nazareth; and was glad to find that he was fully possessed of the idea that the death of Christ was a sacrifice for sin. Read to him Isaiah liii. Daniel ix. and other prophecies concerning the Messiah. He said, that his first impressions of the truth of Christianity were derived from an Armenian, who used to inform him, when a child, of the errors of the Jews.

21. Since my interviews with Chaim Castro, I have had the pleasure of becoming acquainted with two other Jews, who also believe in Jesus of Nazareth: their names are Jacob Levi and Mentish Baruch. Last Wednesday they were all with me, and avowed their clear persuasion that the crucified Man of Sorrows was the great Messiah, so long expected by their nation. I saw two of them again yesterday; and on these occasions, I have endeavoured to become better acquainted with their views and feelings, and to aid their faith and strengthen

their determination ; for which purpose we read together, "in the law and the prophets the things pertaining to the kingdom of God." There is one well-known and important prophecy, which appears to have produced its appropriate effect upon them—the declaration of Jacob, that "the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come." From this they had decidedly gathered, that the Messiah must long since have appeared. When we hear, as we now do, of hundreds of Jews longing to become professed disciples of a Messiah whom they have so long execrated, but whose very lives are in danger of being sacrificed the moment they execute their resolution, how earnestly and with what perseverance ought we to implore God to impart that peculiar assistance to these Israelites which their very critical circumstances demand! Were we truly assiduous—"praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints"—effects, not to be impeded or controlled by the most active resistance of man, would undoubtedly follow. There is nothing, even in that adamant barrier which has been so long erected against the truth in the countries of the East, which can prove successful against the operation of a decisive faith in the Son of God. When once the clear conviction has taken possession of the mind, that "we have peace with God through our Lord Jesus Christ," the happy individual "rejoices even in tribulation:" he is glad when "men revile him and persecute him," and "say all manner of evil against him falsely, for the Son of Man's sake."

22. What interesting prospects are opening upon us in Constantinople! Already I know, person-

ally, four Jews who are desirous of becoming Christians ; and I hear of a multitude of others who cherish similar hopes. Those who visited me to-day were Chaim Castro, Menahem Castro, and Jacob Levi ; the second of whom I had not previously seen. We read together the twenty-seventh chapter of Matthew, and various prophecies of the Old Testament. They gave me the following information as a fact : Some time ago, 25 Jews subscribed a declaration of their faith in Jesus of Nazareth ; and, in consequence, were thrown into prison by the Shapgee, a man of the greatest power and influence in their nation : they remained in prison six months ; when the Shapgee himself being cut off by the Grand Seignior, they obtained their liberty. They also stated, that the same Shapgee, not long ago, bought up 55 copies of the Hebrew Testament and burnt them, not knowing that there were others on sale. Another story, and in truth a very melancholy one, is this : A very respectable Jew became convinced that Jesus is the Messiah ; and was, in consequence, taking steps in order to become a Christian ; the Shapgee accused him to the Grand Seignior, with the intention of procuring his death ; orders were instantly given him to become a Mussulman, and he was weak enough to comply.

29. Yesterday I had to perform a very painful task. Chaim Castro and Jacob Levi, having been frequently with me, and having pressed me exceedingly to baptize them, I was constrained to inform them, that they must wait six months, in order that I might have an opportunity of knowing them well, and of instructing them more fully in what regards the religion of Christ. I have had considerable anxiety since I made this communication to them, being fearful that it might act as a dis-

couragement; and have been led most earnestly to supplicate God in their favour. It is however unquestionably my duty not to act with precipitation in this affair. Of Jacob Levi, I feel considerable confidence that he has his heart, as well as his mind, interested in the faith of Christ; of Chaim Castro, my confidence is not equally strong; but he also gives every appearance of full persuasion that Jesus is the Messiah. The state of the Turkish empire is such, that I question if the truth will ever gain signal victories, till a readiness for martyrdom be evinced on the part of those who are enlightened.

About this time, I became acquainted with two other believing Jews, and was in habits of constant intercourse with them. One of them was David Bechas, a Rabbi; the other, Missim Cohen, a youth of respectable connections. I found the Rabbi well read in the New Testament; he informed me that, upwards of a year ago, he had been presented with the Hebrew New Testament, and that it had been the means of his conversion: on one occasion he showed me the book which had proved the instrument of such blessing to him, and it bore all the marks of having been well used.

Nov. 8. This has been a day of most painful interest. Missim Cohen and Chaim Castro called to inform me, that Jacob Levi had been seized, thrown into prison, and bastinadoed. This young man has displayed the true spirit of a Christian martyr: when they were conveying him to the Casa Negra,* a Rabbi, concerned in the transaction, exhorted him to declare himself "a good Jew,"

* This is the term by which they designate a prison, made use of by the Jews. It answers to our expression, "Black Hole." Of this place, the converts had always expressed more apprehension than even death itself.

and he would suffer nothing. "No," he replied. "I am a Christian! the Messiah is come! If I were to be confined a thousand years in prison, still I would declare that Jesus is the Messiah!" Neither the bastinado itself, nor the barbarous threat "that he should eat it three times a day," could move him from his steadfastness. In the course of the day, others were seized; and means were taken to apprehend David Bechas, Chaim Castros, and Missim Cohen: happily they have for the present escaped.

9. This morning I visited the three fugitives, and conversed and read with them. We are also taking means to ascertain the situation of Jacob Levi, in order to render him such assistance as shall be possible. The number of believing Jews who composed this party was eleven—nine men and two women.

10. A Jew, acting, I doubt not, as a spy of the persecuting party, called upon me; his message was, that "there were several Jews, friends of Missim Cohen, who wished to bear him company: I must tell him, therefore, where Missim was to be found, and he would conduct them to him." This man failed, of course, in his design. He afterwards went to Mr. Leeves, but had no better success. Mr. Leeves set out to-day on a journey to Adrianople.

Dec. 1. Melancholy day! This morning early, G. burst into my apartment, with the intelligence, "The Jews are taken!" Who has been the traitor we know not; but, last night, about an hour after sunset, the house in which they were lodged was surrounded by Turkish soldiers, and our poor friends were forcibly taken out and thrown into prison, together with the Armenian to whom the house belonged: on their arrival at the prison, the Turkish officer asked them a variety of questions,

in answer to which they avowed themselves Christians, and asserted their allegiance to the Grand Seignior. This morning they were carried to the court of the Seraskier, or commander-in-chief. A young man whom we sent to inquire after them, found it impossible to see them. Their trial does not take place to-day, as it is the Turkish Sabbath.

2. This morning G. came hither, with the mother-in-law of Bagdasar, the Armenian. He informs me, that last night the converts sent word that they were determined to stand firm to the last extremity; they expected that it would be first proposed to them to become Moslems, and, in case of non-compliance, the alternative would be death, or the arsenal. May God strengthen them for the hour of trial! Our persecuted friends are destitute of all human succour. God alone can help them! About noon, I went myself to the prison to which they were removed this morning: and, as I thought it might afford them some encouragement to see me, even though I could not converse with them, I obtained admission: on this occasion I saw enough to convince me that there is a wide and essential distance between the theory and experience of martyrdom; a warm imagination may contemplate a violent death, while it is at a distance, with triumph, and even with a species of ambition; but, bring a man into actual contact with prisons, chains, armed guards, examinations, stripes, and all the appalling pomp and parade of a public execution, and nothing short of a powerful and direct communication of divine assistance will impart the needful fortitude. Truly in every Christian martyrdom, it is God who gives the victory, and it is God who claims the glory! In consideration of a few piastres, the Armenian was called up, and

I was permitted to converse with him for a few minutes: the poor man was clearly suffering the greatest agony; I said all that I could to encourage him, but felt much regret at being unable to speak to our Jewish friends: the large room which constituted the prison, was exceedingly dark, and as they were at a distant part of it, I could barely distinguish a number of Jewish head-dresses. Thus were our friends surrounded by their most bitter foes, while I could not even obtain a sight of them; of me, however, they would have a clear view, as I stood in the light of the door. They have been interrogated in three different places, and on each occasion, they have firmly declared themselves Christians.

8. In hopes of serving them, I went to the chief dragoman of the Porte, a man of considerable influence, and interceded in their behalf; making a simple statement of their case. He showed me a letter, signed by four of the heads of the Jewish nation in Constantinople, in which they supplicate the *death* of "that accursed Chaim Castro;" and a friend of mine was informed by a Turk at the Porte, on whose word he places reliance, that the Jews have actually paid four hundred thousand piastres into the chest of the Grand Vizier, in order to accomplish their diabolical intentions! Thank God! they have been thwarted in their schemes. The persecuted converts have been sent to labour in the arsenal, a punishment from which I have reason to believe we shall see them soon delivered. This leniency on the part of the Turks, is probably owing to the assistance of the dragoman.

10. The Jewish converts have appeared before the Grand Vizier, the reis effendi, and the chief dragoman, not to mention inferior officers, and before all "they have witnessed a good confession."

The day after their removal to the arsenal, John Cohen's father found access to him ; and declaring that he would much rather have seen him become a Turk than a christian, offered him a large sum of money. The youth, regarding it as a bribe, would not receive the least part of it, even though he was at the time in great want. They have been loaded with heavy fetters—Peter the Rabbi and John Baptist Castro being chained together, and John Cohen and the Armenian.

13. An Armenian priest, who acts as chaplain to the arsenal, came to inform us how severely they are treated : they are still loaded with their chains ; and the Armenian has been so much hurt, that he is obliged to wear his arm in a sling : to-day, notwithstanding the heavy and incessant rain, they are compelled to be abroad at work.

The father and mother of John Cohen yesterday came to visit him, and attempted to bring him back to Judaism. He is still unmoved, though "making trial of such cruel sufferings." I am glad to find, from the priest's information, that they are comforting themselves in the best manner : their language is, 'Christ our Saviour has said, "Fear not them which kill the body, and have no more that they can do"—and when we die, we hope that we shall be received into heaven.'

14. Wrote a letter of encouragement to the converts. G. learned to-day from a Turk some particulars relative to Jacob Levi and Menahem Castro : he stated himself to have been present when they were brought before the Seraskier : a Jewish Rabbi appeared as their accuser, and offered a thousand purses to the Seraskier, if he would put them to death : they affirmed that their belief in Jesus of Nazareth was the only reason of their being brought be-

fore him : they were bastinadoed, and sent to the arsenal. I hear of a young Jew at Ortakeny, who has been delivered by his brethren into the hands of the Turks : he received fifty blows, and is thrown into prison. How many believe in Christ, and how many suffer for his sake, it is impossible for us to tell.

15. We are informed, that the Jews have divided two thousand piastres among the Turks who have charge of the prisoners, for the purpose of obtaining their exertions in tormenting them to the utmost possible degree. Thus are our poor friends suffering continual martyrdom! Happy would it have been for them to have terminated their woes by the bow-string or the sword, in comparison of their perpetual torments. The object of the Jews is clear : they hope to wear out the constancy of the converts, by incessant sufferings : or, if that attempt should fail, to bring them to the grave. The whole system of Turkish proceedings is so utterly corrupt, that I see no prospect of a happy termination of this affair, except in divine interposition. "Let us fall into the hand of the Lord, and not into the hand of man!"

19. I was much struck with a Jew, whom I met to day on the quay. I conversed with him on the subject of the Messiah ; instead of that angry and immediate opposition which unbelieving Jews usually make, the tears were in his eyes ; and he regarded me with a seriousness and a silence, which appeared little short of the language, "I believe."

21. G. informs me, that yesterday a Jew inquired very eagerly of one of the hawkers for a New Testament, and gave him orders for a copy. Thus we see, that all the fury of persecution has not been able to destroy the thirst for divine knowledge, which has been excited in the breast of the

people of Israel. I believe that, by God's blessing, this disposition will, ere long, triumph over all opposition. The Armenian, Bagdassar, sent word last night, that if they were not soon released from their fetters, he apprehended the most fatal consequences. They have indeed suffered so much, that it is surprising that they have not sunk under it.

22. G. saw, this morning, our imprisoned friends. They are as steadfast as ever, but suffer greatly. John Cohen had a large present of clothes from his Jewish friends; but he thought it his duty to send them all back. They actually heard his father reasoning with the Turks, for not beating them more severely, and reminding them of the money which he had given them for that purpose!

CEYLON.

RENUNCIATION OF IDOLATRY BY TWO BUDDHIST PRIESTS.

An interesting account furnished by Rev. Mr. Clough, Wesleyan Missionary, of the recent conversion of a priest of Buddha, who was second in rank on the island, and also of the more recent awakening of another member of the same priesthood. Mr. Clough's communication is inserted in the Report of the Wesleyan Missionary Society for the past year. With regard to the first mentioned, Mr. Clough thus writes.

WE have lately had the happiness to witness some cheering triumphs of the sacred Scriptures over heathenism and its perverting records. About a fortnight ago, our missionary brother, Mr. Sutherland, stationed at Matura, baptised a priest of Buddha, whose conversion may be chiefly traced to the effects of reading the New Testament; and is one of the most interesting conversions to Christianity ever witness-

Nov. 1827.

ed. The district of Matura, I would just observe, is the most famed of any part of Ceylon, or perhaps of the world, for being the chief seat of Buddhism. The chief priest resides here, and here also is their chief college. I have been told by a missionary who had access to the publick records of the district, that it contains 1,300 priests, and in fact they nearly people all the district; and almost every inch of ground is considered sacred to Buddha. About six years ago, our assistant missionary, Mr. Lalmon, met this priest in the prison at Matura, visiting a native man condemned to die. The one had gone to impart the consolation of heathenism to the poor man, the other to recommend Christ the Saviour of the world. A little conversation took place in the cell between them, on the great question of a Saviour. The missionary at length challenged the priest to produce a single proof from any of their sacred books, that a Saviour for man was to be found in them. The priest although young at that time, was a man of rising eminence, and a most notorious opposer of truth; having laboured in every possible way to thwart the operations of the missionaries. On this occasion he felt highly indignant at the challenge of the native missionary, and went to his temple with a resolution to examine their books for proofs to contradict him, and continued his search for two years in vain. About this time he went to a village in the Galle district to meet the high priest of Kandy, who had come to perform some great ceremony on some important occasion. Here he met with another missionary, who presented him with a copy of the New Testament in Singhalese. This he took to his temple and read; but it was four years before the pride of his heart would allow him to divulge the struggle that

was going on in his mind. The rank he held in the priesthood, being now second in the island, the high reputation he bore for his learning and acquaintance with their religion, and the influence he had among the people, were circumstances which induced him so long to resist that light and conviction which the reading of the Scriptures had conveyed to his mind. He ventured, however, at length, to go to our missionary, Mr. Lalmon, and make a complete disclosure of all the workings of his mind. But repeating his visits, the thing was soon discovered, and the alarm soon raised. This being the case, he was compelled to fly from the temple, and take refuge in the house of the missionary. His intentions no longer remained a secret; and every means were used to frustrate his designs of becoming a Christian. The priests wrote a letter to him, which was signed by them all, stating the disgrace that would befall them all, if he became a Christian; that were such a calamity to happen, their religion would receive an incurable wound; and the priests be exposed to the contempt and ridicule of the populace. To this he paid no regard. A second document then came from them, making him an offer of certain temples and emoluments, provided he would abandon the idea of becoming a Christian. This produced no effect, when a third came, in which they declared that, if he became a Christian, they would, by some means or other, take his life. This rather startled him at first, but, on advising with the missionary, he resolved to be firm to his purposes, and run all hazards of the consequences. After remaining some time learning the way of the Lord more perfectly from the missionaries, he became the subject of still more important convictions than those that effect the

mind and judgment; namely, convictions of his sinfulness, and need of a Saviour to pardon.

The conversion of this man is so impressive an event, that it more than a thousand fold rewards us for all the toils we have had in translating and publishing the Scriptures in Singha-
lese.

But the good effects of distributing the Scriptures, do not rest for proof on an individual solitary case. I could multiply instances that come under my own observation, and I am thankful to say, my colleagues and coadjutors are witnessing the same. I will detain you a moment till I just refer to another case equally, if not more striking than the former; for in this instance, the word of God, and that alone, led to the change. About a month ago, a very interesting looking priest as I ever saw, was introduced to me at my house here in Colombo; we were perfect strangers to each other, and this drew an apology from him, for his abruptness in calling on me. I first made a few inquiries as to his residence, &c., and found he came from a place about sixty miles from Colombo, quite away from all missionary stations. His errand to Colombo was, he told me, to perform, by special request and invitation from the inhabitants, a ceremony which is called Wasalakirima, which is one of great importance; and requires about three months to complete. But from his manner of conversation, I could evidently perceive there was something working in his mind, which he wished to divulge. However, while in conversation, he received a message from his entertainers, to go immediately to the spot, so we parted: but he requested permission to visit me again. This I of course readily granted; and he came according to his appointment. Now it would tire you to hear the whole detail of

this interesting character's disclosure, but I will give you the substance. Some years ago, he met with a copy of the New Testament in Singhalese, and knowing it to be a part of our sacred book, and approving the style of it, curiosity prompted him to take it with him to his temple, for the purpose of giving it a careful private reading. The perusal of this book so filled his mind with light, that he soon discovered the glorious superiority of the Christian system over that of his own. The more he read, the more he became convinced of its truth, and alarmed at his own situation. But in this state of mind he had no one to fly to for direction, being remote from all missionary stations. No Philip was sent to *this* Ethiopian. He was afraid to quit his temple in search of instruction, lest, being discovered, he should thereby bring persecution upon himself, with the loss of all worldly good. He therefore continued in this conflicting state of mind, as you will perceive, for several years. At length he received the invitation to Colombo, to perform the ceremony which I have already mentioned, and immediately accepted it, with the hope that his journey would bring him in the way of some Christian teacher. When he had arrived within two miles of Colombo, one of our schoolmasters met him on the high road, and put a slip of paper into his hand. These slips of paper, containing a passage of scripture, or some short sentence or paragraph, we print, that, when our pious natives go along the road, they may give them to travellers; but chiefly those who are on the way to Porjava at the temple. The one put into the hand of the priest was entitled, "News from Heaven," and the passage under it, "God so loved the world, that he gave his only begotten Son," &c. &c. On reading this, his heart began to beat,

and he asked the schoolmaster, Who published this? The schoolmaster replied, "The minister Mr. Clough." The priest asked, Could you direct me to him? This was done, and this was our first interview already mentioned. But to be short, you will, I am sure, rejoice to hear he has already thrown off his robes; and has renounced publicly the priesthood. The three months' ceremony which he came to perform is abandoned, and this interesting and intelligent man is now a candidate for Christian baptism. He is, I am happy to say, now under the instructions of my esteemed friend and coadjutor in the translating room, Mr. Chater, the Baptist missionary; and I doubt not he will do well, and prove a valuable auxiliary to us in our important labours.

MORE MISSIONARIES TO THE
HEATHEN.

On the 21st of March last, Rev. F. G. Kayser and wife embarked, as Missionaries to the London Missionary Society, for the Cape of Good Hope; on the 26th, Rev. H. Nott and his companions for the Society Islands; on the 4th of April, Rev. J. J. Freeman and family, and Mr. and Mrs. Canham, for Madagascar; on the 10th, Rev. C. Thompson and wife, and Mr. W. B. Addis, for Quilon; Rev. W. Miller and wife, for Nagracoil, India; on the 11th, Rev. W. Reeve and family, and Rev. S. Dyer and wife, for Singapore; Rev. R. Jennings and wife, for Chittoor; Rev. H. Crisp and wife for Cuddapah, and Miss Newell, for Madras. In reference to those numerous departures, the Directors say,

Perhaps at no period of the Society's history, since the sailing of the ship *Duff*, have the Direc-

tors ever sent out so many labourers together: within a month, thirty-one persons, including families, have launched forth upon the deep, destined to far distant shores. These numerous embarkations, while they have produced a very extensive outlay, evince the disposition of the Directors not to slacken their hands in the important cause in which the Society has embarked; but to go forward, relying on the co-operation of its numerous friends, and, above all, on the effectual blessing of Him who has said, *The silver and the gold are mine, and whose also is the greatness, and the power, and the glory, and the victory.* On behalf of this numerous band, we entreat the prayers of the members and friends of the Society; that they may all arrive in safety, and be made lasting blessings to them who are now ready to perish.

On the 28th of May, the Committee of the Church Missionary Society dismissed the following Missionaries to their respective stations, viz. Rev. Thomas Davey and wife, on their return to the West Africa Mission; Rev. C. L. Korck, M. D. for the Mediterranean; Rev. J. Latham and wife, for North India; Rev. P. P. Schaffter, for South India, and Miss Anna Maria Bailey, for New Zealand.

[*Lond. Miss. Reg.*

MISSIONARY SOCIETY FOR GREECE.

A new Missionary Society for Greece has been formed at Basle, and is going on prosperously. The Committee have purchased the freedom of twelve Greek boys from the Russians, and intend to

place them in Beuggen, (a pious institution near Basle, for the education of poor children and Schoolmasters,) to be educated, that they may become, by the grace of our Saviour, pious teachers of their own people. Two Missionaries of the German Missionary Society, Messrs. Kildner and Major, have set off from Ancona to Corfu. [*Ibid.*

GERMAN MISSIONS.

The London Missionary Register contains the following extracts from a letter dated Basle, March 3d.

“Our Society will begin, this spring, a mission to Western Africa, with six brethren, at two different places. One of these will be the Gold Coast, in the colony of the king of Denmark; his majesty readily gave permission for that purpose, and that even without any limitation, except the sole condition, that the missionaries sent thither should understand the system of Mutual Instruction. The other station will be in the American colony of Liberia, at Cape Mesurado, below Sierra Leone: our committee received letters from thence, so very inviting and encouraging, to undertake a mission there, that they resolved to send thither three brethren—Messrs. Handt, Jessing, and Hegete; who will spend some months, if possible, in England, with Mr. Cunningham, in order to perfect their knowledge of the English language; and will depart next autumn, for Liberia, to preach the salvation of Christ to those negroes who earnestly pray for teachers.”

MISCELLANEOUS DEPARTMENT.

METHOD OF FORMING AN ABSTRACT OF THE DOCTRINES OF THE BIBLE.

Concluded from page 292.

The next great inquiry will be, What do the scriptures say concerning man?

I. What do they say concerning his primeval state?—"Lo, this only have I found, that God hath made man upright." "And God said, Come, let us make man in our own image, after our likeness." "So God created man in his own image; in the image of God created he him." "And the inspiration of the Almighty giveth them understanding." "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." (Eccl. vii. 29—Gen. i. 26, 27—Job xxxii. 8—Psl. viii. 5.) From these passages, we obtain these scriptural sentiments, viz. Man was originally created in the moral image and likeness of God; possessing perfect rectitude and holiness of heart; and crowned with glory and honour. Of course, the following may be received as a doctrine of the Bible, viz. Man, in his original state, was a holy, happy, and glorious creature.

II. Did man continue in the state in which he was created? Listen to the voice of inspiration. "Man being in honour, abideth not." "But they have sought out many inventions." "The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die. The woman took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." "The crown is fallen from our head: wo unto us that we have sinned."

"By one man, sin entered into the world, and death by sin."

"By the offence of one, judgment came upon all men to condemnation." "By one man's disobedience, many were made sinners."

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

"They are all gone aside, they are all together become filthy; there is none who doeth good, no, not one."

"The soul that sinneth, it shall die." "The triumphing of the wicked is short."

"Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver."

"How oft is the candle of the wicked put out? and how oft cometh their destruction upon them?"

"It is a fearful thing to fall into the hands of the living God."

"Upon the wicked, he shall rain snares, fire and brimstone, and an horrible tempest:"

"This shall be the portion of their cup."

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"

"Every one of us shall give account of himself to God."

"Can thine heart endure, or can thine hands be strong in the day that I shall deal with thee? I the Lord have spoken it, and will do it."

(Psl. xlix. 12—Eccl. vii. 29—Gen. ii. 16, 17—and iii. 6—Lam. v. 16—Rom. v. 12, 18, 19—Gen. vi. 5—Psl. xiv. 3—Eze. xviii. 4, 20—Job xx. 5—Psl. l. 22—Job. xxi. 17—Heb. x. 31—Psl.

xi. 6—Dan. xii. 2—Isa. xxxiii. 14—Rom. xiv. 12—Eze. xxii. 14.) These passages taken together contain an account of man's apostasy, and of its sad effects and woful consequences; and from them may be deduced these sentiments, viz. Man has apostatized from God, incurred the displeasure of heaven, involved himself in a labyrinth of sin, and misery, and condemnation: and, consequently, exposed himself to the wrath of Almighty God, and to the penalty and curse of the divine law forever.

This being the lamentable condition, into which the Scriptures represent man as having fallen by his iniquity, it becomes proper for the theologian to inquire,

III. Do the Scriptures give any intimations concerning a way of escape, or hope, or recovery, for rebellious man?

Listen! "And the Lord passed by and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." "And I looked, and there was none to help, therefore mine own arm brought salvation." "He saw that there was no man, and wondered that there was no intercessor." "Then he is gracious unto him, and saith, deliver him from going down to the pit; I have found a ransom." "I have laid help upon one that is mighty; I have exalted one chosen out of the people." "Behold I lay in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation." "The sceptre shall not depart from Judah, nor a Lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be." "Behold my Servant whom I uphold, mine Elect, in whom my soul delighteth."

"Thus saith Lord, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see, and arise, princes also shall worship." "I will also give thee for a light to the Gentiles—for a covenant of the people, that thou mayest be my salvation unto the end of the earth." (Ex. xxxiv. 6—Isa. lxiii. 5—and lvii. 16—Job xxxiii. 24—Psl. lxxxix. 19—Isa. xxviii. 16—Gen. xlix. 10—Isa. xlii. 1—and xlix. 68.) From these passages he may deduce this doctrine, viz. Though man has apostatized from God, yet God who is rich in mercy, did not leave him utterly forlorn, or without hope, but gave him early, plain, and repeated intimations of a Saviour to come.

Then, IV. Do the Scriptures prove incontestably, that an all-self-sufficient and glorious Saviour has actually made his appearance in the world agreeably to these intimations?

Hear the declarations of the Scriptures. "And the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold he shall come saith the Lord of hosts." "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, as he spake by the mouth of his holy prophets, which have been since the world begun;—To give knowledge of salvation unto his people by the remission of their sins." "And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David, a Saviour, which is Christ, the Lord." "And his name shall be called, Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace." "And, lo, a voice from heaven, saying, This is my beloved

Son, in whom I am well pleased.” “God so loved the world, that he gave his only begotten Son, that whosoever believed in him, should not perish, but have everlasting life.” “That he might be just, and the justifier of him that believeth in Jesus.” “Jesus saith,—I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. And he that believeth in me shall never die.” (Mal. iii. 1—Luke i. 68, 69, 70, 77, and ii. 10, 11—Isa. ix. 6—Matt. iii. 17—John iii. 16—Rom. iii. 26—John xi. 25, 26.) From these passages, he may deduce the following doctrines, viz. A Saviour has been provided for fallen man, and sent into the world. Through this Saviour, a way is opened whereby God can be just and yet justify the sinner who believeth in Jesus. And that this Saviour is the Mighty God, and able to accomplish the purpose for which he made his appearance.

Having well established these prime articles,—these great fundamentals of divinity, he may pursue the same course in relation to all their numerous ramifications; and, upon each branch, he may collect all the plain and pertinent passages, and from them, deduce such sentiments as they evidently contain. He may then collect under distinct heads, all the historical, preceptive, hortative, and consolatory passages, and from them obtain a clear view of the history and morality of the Scriptures, and of the sources of comfort and support which they afford to the afflicted, disconsolate, and desponding soul. In this way he will at length find himself possessed of a comprehensive *knowledge* of the Scriptures, and of a general *summary* of all the doctrines which they contain. He will know, *for himself*, what views they give of God, of man, and of the way of salvation. He will

see with his own eyes, what duties they enjoin, and what morality they teach; what virtues they approve, and what vices they condemn; what threats they denounce, and what consolations they impart. And what is of great moment to him, he will be able to produce a “Thus saith the Lord,” in support of his belief, his doctrine, and his practice. “They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.” Isa. xxix. 24.

It will be observed, that in treating of this method of forming an abstract of the doctrines of the Bible, nothing has been said respecting the use of books to assist the theologian in obtaining the true meaning of the Scriptures, or in determining what doctrines the Scriptures teach.

In relation to this point, I would remark, that this omission has been made because I conceive that a recurrence to theological works in this business, (which is the *first step* in a theological course,) would be unnecessary, out of place, and productive of evil consequences. And also, because I believe that the Scriptures are, of *themselves*, sufficiently plain and intelligible in all those parts which are necessary to salvation, and that the great and essential doctrines of the Bible, may be easily obtained without the aid of human systems, glossaries, and commentaries. Though works of this kind may contain much solid truth, yet imperfection and error exist in every human production. And as the theologian, at this period, cannot be supposed to possess a sufficient fund of Biblical knowledge to enable him to decide upon what is true, and what erroneous, he should carefully avoid works of the above description, till he has obtained from the Scriptures a general summary of doctrines, for himself: otherwise he will be in

great danger of being led astray by the plausible, and, in many instances, sophistical reasonings of fallible men. When he has completed his summary of the doctrines of revelation, he will be less exposed to the contagion of error, and better qualified to judge of the correctness and merits of the theological works which he may wish to consult, and better able to profit by a recurrence to them in difficult and perplexing cases.

While I contend that the Bible is, in the main, simple and intelligible,—so simple, that “he may run who readeth it;” and so intelligible, that “the way-faring man, though a fool, need not err therein;” and though its truths are pre-eminently calculated “to open the eyes, and make wise the simple,” yet still I will readily admit, that there are to be found in the Scriptures, “deep things of God,” and “things hard to be understood.” In relation to these, the student who is considerably advanced in his theological course, and, especially, the man who has entered upon the work of preaching the gospel, may safely and profitably consult the opinions of eminent and pious men. But still this should be only a secondary thing. He should diligently, and closely, and prayerfully search the Scriptures *for himself*, and task all the powers and faculties of his mind to the utmost, before he resorts for help to the works of his fellow-men.

Those who pursue a course opposite to the one now recommended may, indeed, become able and acute reasoners, deep and subtle metaphysicians, strenuous and dogmatical sectaries; but they are not likely to become humble and devout ministers,—who are “mighty in the Scriptures,” and “able to approve themselves before God, as workmen who need not to be ashamed.”

By pursuing the method now recommended, the theologian will become more extensively and more familiarly acquainted with the Scriptures than he otherwise could be; and will acquire a *consciousness of truth*, and a confidence in defending and inculcating the same, which he could never acquire by pursuing any other method. If he pursue this course, he will be conscious that he is not indebted to others, or dependent on them for his belief in matters of religion; and he will feel that he is in less danger of incurring the censure of “teaching for doctrine the commandments of men.” And what will have a direct bearing upon his own personal comfort is, that he will, by this means, avoid the painful necessity of receiving *upon trust* those infinitely momentous truths, which relate to God and religion, and which so deeply concern his eternal and immortal interests.

By adopting this method, he will be less exposed to embrace erroneous sentiments, and consequently more sure of meeting with success in his ministerial labours than he could be if he adopted an opposite method. It is *truth*, and not error which gains conquests to the kingdom of Christ. Indeed, were this method universally adopted by those who are to become the teachers of religion, we have good reason to believe that the most happy consequences would result from it to the christian world. It is probable, were this to be the case, that there would no longer be that infinite diversity of opinions among christians which has so often proved a discouragement and stumbling-block to those who were disposed to seek after truth; that all those unhappy divisions and collisions among the friends of God, which have so long diminished the peace, and harmony, and beauty of the church would gradually fall to the

ground, and christians at length become of one name, of one mind, and of one heart,—that their practice as well as their sentiments would be materially the same.—that the most perfect unanimity upon the great essentials of religion would prevail throughout the church militant, and render it a happy emblem of the church triumphant,—and that all would hold to “one Lord, one faith, one baptism, and one Mediator between God and man, the man Christ Jesus.”

These effects have in some measure been realized already, and they will continue to be more fully realized, as this method of studying the scriptures shall become more generally adopted. There can be no doubt that it is owing to the great and living truths of the Bible, and to their influence upon our hearts and heads, that we are not this moment the blind and infatuated devotees of Pagan idolatry. And there can scarcely be any more doubt that it is to the above method of investigating these truths, that we are indebted for our glorious Reformation from the errors, the delusions, and the superstitions of Popery. And it is principally from a strict adherence to this method that we are to expect the general prevalence of pure and undefiled religion in the earth, and for the introduction of that glorious era, when all nations shall assemble around the standard of *truth*, “and many people shall go and say, Come, ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.” K.

For the American Baptist Magazine.

PREPARATION NECESSARY TO THE MINISTRY.

It forms no part of our present design to insist on extensive learn-
Nov. 1827.

ing as a qualification indispensable to the christian minister. Many worthy servants of the Redeemer, whose unwearied and successful labours in his cause will ever rise in grateful remembrance, never trod the paths of literature and science. If, however, with minds little cultivated, they are, by the blessing of Heaven, capable of effecting much good, we may very reasonably conclude, that, with higher attainments and with dependence on the same Divine aid, their efforts would be accompanied by a corresponding increase of usefulness. The object principally in view is, to consider the obligation of those young men, who contemplate an entrance into the christian ministry, and whose opportunities are not providentially restricted, to avail themselves of the advantages of preparatory instruction.

Our inquiries on this subject may be assisted by having before us a sketch of the nature and extent of that education, at which it is desirable every one preparing for the ministry should aim.

The standard of mental improvement in the christian pastor should not fall below that of men engaged in other professions. As much as this is doubtless demanded by the expectations of a discerning public Nor can we suppose a minister capable of instructing the people of his charge, if not superior to most of them in mental culture and literary attainments. His intercourse is with all classes. He must accommodate himself to the prejudices of the ignorant, as well as to the taste and habits of those elevated to the highest grade of mental refinement. He must meet the specious forms given to error, by men under the dominion of false religious principles. His stated preparations for the pulpit, and the constant recurrence of various other claims on his intellectual resources require an expan-

sion of mind and a facility of effort, surpassed by nothing in the whole circle of professional employment. In view of the difficulties merely of an intellectual kind, which the christian minister is obliged to encounter, we readily perceive the immense advantage he derives from an ample store of general principles, from a mind well disciplined by habits of serious thought and patient investigation, and from an ability to employ every species of knowledge in defending, diversifying, and illustrating the important truths he urges upon the attention of men.

He who is called to instruct others in the duties of Christianity, ought also to surpass them in his acquaintance with the Bible. Men are not qualified for other professions, without an education suited to their peculiar employment. The same should be asserted of the Christian minister. He must traverse the field of revelation, and, in the best possible manner to explain and inculcate the truth there exhibited, bring to his assistance a knowledge of Biblical criticism, of theology, doctrinal and practical, and of works illustrating oriental customs, and scriptural allusions. That the minister of the gospel, who understands the original languages of the Old and New Testaments, is favoured above one who does not, admits of no question. He appeals to the sacred record with greater confidence, he sees many a charm spread over its pages totally lost to the eye of him who cannot recognize the genuine dress in which the inspired penmen clothed their instructions. In nothing do mistakes involve consequences so momentous and solemn, as in religion. How important, then, that the "sword of the Spirit" be placed in skilful hands; that a teacher of religion, unbiassed by the glosses of human

ingenuity, go directly to what God has spoken. The Divine oracles should be approached with reverence, and under the influence of a disposition to receive with child-like simplicity the truths they communicate; but still with a determination to know, as far as it can be ascertained by man, what they do communicate.

The pastoral office cannot be sustained with propriety by any but men of experience. In no station is the knowledge derived from this school put so completely in requisition, or its benefits so conspicuously developed. An acquaintance with mankind, and a character in a considerable degree established, are essential to one who wishes to move along easily and successfully in social life, and who, in many respects, appears in society as a pattern to others. Nor are the pressing cares and the judicious management inseparable from the duties of a christian pastor, suited to the condition of youth and inexperience. Imprudence will be attended with evils, for which the most shining accomplishments can never compensate. Whoever, therefore, assumes the pastoral office, without a judgment well matured, presses into engagements beyond his ability.

Although the sketch now given is necessarily concise, yet it presents qualifications which no "novice" can possess. Why should men be induced hastily to risk exposure to mistake and indiscretion endangering the dearest interests of thousands, and why should they incur the probability of restricting, in many important relations, the benefits of their ministry, when previous culture would prove the most effectual means of obviating these results? The deficiencies of many are so palpable, that even opposers of the ordinary system of mental improvement, admit the utility of

some preparation ; but why should any arrest their progress before completing the course which promises the highest degree of good ?

Christianity absolutely demands the services of men extensively educated ; without them, some of its essential interests must suffer. The number of preachers in our country sustaining this character is not proportionate to the exigencies of religion, and the improved state of society. The failure is properly ascribed to the custom too generally prevalent, of entering upon pastoral labours without the advantages of preparatory discipline. To avoid the consequences which we see arising from such a custom, evidently requires the prosecution of an opposite plan.

When once the uneducated minister lays his hand on the altar, engagements multiply so thickly around him as to preclude the probability, that his attempts to gain extensive knowledge will be crowned with success. He commences his labours with no intimation of the track necessary to be pursued ; and what he is in the commencement of his labours, he is likely, for the most part, to continue to be during his future career. If a man of superior powers begin his parochial life without learning, he may succeed in rising high in the scale of intellectual eminence ; but the opinion may be hazarded, that this object will be secured by sacrificing the interests of his charge, and by permitting more useful execution than he would in the delay of preparation. It will not be denied, that some preachers of ardent piety and exalted talents, who commenced their ministry with limited information, have not only sustained their pastoral duties with ability, but have made acquisitions in literary and theological knowledge, of the first importance to the church of Christ. Yet how

few have thus risen to distinction ! Here and there only is seen a luminary of this superior order. Instead of holding up such men as examples, which *can* be imitated, and thence attempting to establish a principle for general observance, we should consider them as exceptions to the common rule, and, to ascertain the truth in reference to what will probably be accomplished, we should look abroad on the actual condition of things. Where we find one such man as a Fuller or a Baldwin, we find a host of others, who make no important advance in knowledge, and retain a position almost stationary in the wide field of ministerial enterprise. By confining our observation to these few prominent cases, we lose sight of that more enlarged and feasible plan of arriving at excellence, which is contemplated in allowing early opportunity for intellectual improvement.

Many suppose, that a young man called to the Christian ministry is summoned immediately to his professional toils, and has no warrant for a moment's delay, in preparation, since, if called to preach, he must be already prepared. To occupy any time in schools or colleges, is, therefore, repugnant to the Divine will. But which of the two acts in accordance with the spirit of this high and responsible calling,—the one, who eagerly engages in it, with qualifications little suited to a work of such magnitude ? or the one, who is desirous of rendering himself, by previous discipline, more nearly adequate to the task, conscious of the weighty obligations he is about to take upon him, and of the experience and mental cultivation requisite for the able performance of his functions ? We have no authority for believing, that every person called to the ministry, should, on the first indications of the will of

Heaven, become a christian pastor; the practice of our churches implies the contrary; the candidate for the sacred office may occasionally exercise his talents in preaching, and he may make himself useful by uniting in various operations of benevolence. By these preparatory labours, while endeavouring to secure the advantages of education, he is gaining strength for the arduous duties of his future life, and from study and observation, and intercourse with mankind, he is becoming familiar with the appropriate employment of a christian pastor, without assuming his solemn responsibilities. The time occupied, therefore, in preparation can by no means be regarded as lost. Instead of being diverted by such a course from the object, which professedly interests his heart, the youthful preacher is pursuing the path most readily suggested by a liberal and comprehensive survey of the whole subject, and leading to the greatest ultimate good; for the benefit resulting from his ministry will be determined, not by the number of years employed in it, but by the amount of judicious effort.

It is surprising that any should suppose they discover a precedent for commencing ministerial labours with small acquirements in men, whose circumstances differed so essentially from our own, and whose qualifications so far surpassed the most exalted attainments of the present day, as those of the Apostolic preachers. Any deficiency of theirs in what we might denominate education, was more than compensated by their miraculous powers. By these, they doubtless were enabled to surmount obstacles of an intellectual kind, in a manner wholly above any thing furnished by the advantages of modern instruction. If it is important to be acquainted with sacred antiqui-

ties, and with the language and idiom of the inspired writings, their superiority is signally manifest. The age and country in which they lived, removed all necessity for researches on these subjects. They were at once familiar with what cannot now be learned without protracted and assiduous investigation. The time intervening between the call of the apostles and their full investiture in their office, was employed by them only in occasional services. During this period also they were qualifying themselves for their future work, by attending on the oral instructions of Christ. Are we taught by this, that they commenced their ministry without preparation? Nothing is more obvious than that from their example, we perceive the necessity of previous discipline. What is now contemplated in a judicious education for the christian ministry, is simply an attempt to make some humble advances in the acquisition of that knowledge, so amply furnished by the extraordinary opportunities of preachers living in the apostolick age.

The young man who devotes himself to the sacred calling, while he mourns over the desolation of sin, and is moved by a sense of obligation similar to that experienced by the apostle Paul, when he said, "wo is unto me if I preach not the gospel," should also be deeply impressed with the danger of running before his message is ready, and of dispensing improperly the word of life. All the light shed around him by human agency, does not in the least diminish the need of illumination from the Holy Spirit. Duty will cause him to seize every instrument adapted to his work, which is thrown in his way by the hand of Providence; yet ever let him remember, that, for its successful application, his dependence rests solely on an almighty arm, and

that, after all has been done to secure the advantages which at this time it has been the principal object to recommend, his best discipline is the teaching of Christ, his highest qualification fervent piety.

PRESIDENT WAYLAND'S SERMON ON
THE MORAL DIGNITY OF THE
MISSIONARY ENTERPRISE, WITH
DR. WARDLAW'S PREFACE.

A Seventh Edition of this Sermon has lately been published, by Lincoln & Edmands, copied from the fifth English Edition, and prefaced by a number of valuable observations, on the character and objects of the Sermon, by the Rev. Dr. Wardlaw, of Glasgow.

In calling the attention of our readers to this edition of Mr. Wayland's Sermon, it is not our design to offer any eulogy or comment on the Sermon itself. This is now as unnecessary, as to applaud any of the established classics in our language.

We are desirous to urge those of our readers, who may not have read this Sermon, to purchase and peruse it. That they will derive from it pleasure and advantage, we have no hesitation to assure them. They owe it to the Missionary cause, to listen to one of its ablest uninspired advocates. If they will thus listen attentively and prayerfully, we are sure, that if the love of Christ possesses any constraining power in their hearts, they will be quickened to increased diligence, if they are already active promoters of Missions; and that they will be aroused from their sloth, if they have hitherto slumbered.

Dr. Wardlaw's Preface is an emphatic and earnest eulogy and recommendation of the Sermon. It has undoubtedly been useful, in attracting to the discourse attention and favour in England,

where a publication from America is not likely to be received very readily, without some auxiliary aid. But in addition to the acceptable service which Dr. Wardlaw may thus have rendered, he has made several judicious observations on the general subject of Missions. An extract from the Preface will furnish a specimen of its style and spirit.

"That missions should have been undervalued and scorned by the men of this world, needs not surely be matter of wonder to any christian. If the blessed Redeemer himself was "despised and rejected of men," why should it be surprising that they should share in the contempt, whose object it is to make him known? If the mission of God's Son,—the sublimest of all the thoughts of the Infinite Mind,—the most stupendous manifestation of the unsearchable wisdom and unbounded benevolence of the Godhead,—if even this mission itself has been the jest of fools, and "the song of the drunkard;"—if the "moral dignity" of his "enterprise," although the wonder of angels, so far from being discerned and appreciated by the children of men, has been disregarded by the thoughtless, hated by the profligate, and "hidden from the wise and prudent;" is it to be ground for marvel, that the carelessness of the one, and the enmity of the other, and the self-sufficient pride of the third, should have associated their respective feelings with those subordinate enterprises, of which the design is to make the testimony of his gospel universally known, and its influence universally felt? From the moral sublimity of the mission of Christ himself, it is obvious, the moral dignity of all our missionary enterprises must arise; and to the former, the latter must be in exact proportion. Hence arose the dignity of the apostolic mission,—the mission, to "all the world," of the inspired ambassadors of the Lord of glory "As thou hast made me thy messenger to the world, I have made them my messengers to the world."* The dignity of their mission, as the messengers of Christ, arose from the dignity of Christ's mission as the messenger of God;—the Divine commission of the latter being at the same time associated, (and by the association, elevated to a sublimity incomparably higher than any commission ever executed by any other servant of God) with the divine dignity of his own per-

*John xvii. 18. Dr. Campbell's translation, only substituting messenger for apostle.

son;—the Sender and the Sent possessing equal Deity!

It is impossible that any one who has obtained a spiritual discernment of the divine excellence and glory of the doctrine of Christ, and the experience of its having been to himself "the power of God unto salvation," can have a light impression of the importance of christian missions for its publication to mankind. A want of interest in these, and an indisposition to take part in promoting them, must be a sadly sufficient evidence of the heart being yet a stranger to the saving energy of the Gospel.

"What shall I do to spread thy praise?" is the first inquiry of the converted soul, when filled with grateful affection towards its merciful Redeemer:—it is thus it utters the emotions of its "first love." And "what can I do to save the souls of others?"—is the first question of the sinner who has come to feel the value of his own. The degree of intenseness with which this interest is felt, is one of the pulses by which the state of health in the spiritual constitution may be ascertained. If the health of the soul be sound,—if the stamina of the constitution of the "inner man" be in a state of active vigour, this pulse will be felt thrilling to the very extremities. The whole man will be sensible of it. And we need not be very much in fear of a fever heat, of a morbid over-active excitement. The danger is far more general of a languid, than of an inflammatory circulation."

It is a gratifying fact, that this Sermon has passed through several editions in England. But the pleasure with which we witness this extension of its influence, and this unequivocal evidence of its merit, is somewhat alloyed by observing in the English edition before us, several indications of that jealous, illiberal temper which characterizes much of the conduct

of Englishmen towards this country. Whole pages of the Sermon are omitted, and a number of minor omissions and alterations have been made. The fine passage, in which the sublimity of virtuous and devoted patriotism is exemplified, by a reference to Washington, is expunged; because, no doubt, the praises of our illustrious American chief are not grateful to the feelings of Englishmen. Another page, on the proofs of a noble nature, which are yet found amid the ruins of the moral character of man, is omitted, for no reason that we can discern, unless the doctrine of human depravity is unfashionable in England. Another eloquent sentence, respecting the probable triumph of free principles in Europe, has shared the same fate. Other instances of the same kind, might be specified. Now we think, that we are entitled to protest, in the name of American literature, against this kind of mutilation. What moral right has any publisher to expunge from an American book, passages which may not suit his own taste, or that of his readers? It is an evident injustice to the author. The verbal alterations and omissions, even if they be improvements, are made without authority, and without right. If an American author be thought worthy of being read in England, let him speak his own sentiments, in his own diction.

RELIGIOUS DEPARTMENT.

SECOND BAPTIST SABBATH SCHOOL, BOSTON.

The Eleventh Anniversary of this School was held on the 14th of October. A discourse was delivered by the Pastor of the Church, from Matt. vi. 33. "Seek ye first the kingdom of God and his right-

eousness." At our request, a few of the concluding paragraphs of the discourse have been furnished, for the Magazine, together with an extract from the Annual Report of the Board of Managers.

EXTRACTS FROM THE SERMON.

"If all these considerations show us the importance of seeking first the kingdom of God and his righteousness for the rising generation, as well as for ourselves, how ought we to value Sabbath Schools. Here the youth are taught to read the word of God, which is able to make them wise unto salvation. Here, too, they store their memories with precious texts, and here they are affectionately reminded of the value of their souls, of the love of the Saviour, and of the necessity of repentance and faith in him. *Seek first the kingdom of God and his righteousness*, is the motto of a Sunday School. This is the principle on which it ought to act. No other means, whatever, appear to be so efficacious in bringing the rising generation to God, as Sunday Schools. The American Sunday School Union has stated, that during three years only, since its formation, more than five thousand four hundred children and teachers have become pious and been added to the church of Christ, within the range of that Union alone. I have myself baptized, and welcomed, as members of this church, a number of young persons, who were guided into the kingdom of God by the agency of our Sabbath Schools.

"These Schools are auxiliaries to the parent. They assist him in his efforts to train up his children for God; and they do for the child, what, alas! the parent is often found unwilling to do. This fact, perhaps, is one of the strongest arguments for the Sunday School. It takes under its protection children whose parents have no love to God, and who, of course, take no pains to seek for their children or for themselves, his kingdom and righteousness. The teachers become the parents of these neglected little ones—these moral orphans—and endeavour to educate them for the Lord.

"The church ought to regard Sabbath Schools as claiming its special attention and prayers. These Schools were at first established, for the purpose of teaching ignorant children to read, and to prevent vagrant and vicious children

from profaning the Sabbath. But they have now, in this country, at least, risen to a higher rank, and become one of the regular and efficient means of grace. A Sabbath School is now regarded as an auxiliary to the ministry of the gospel. It gives instructions which the minister cannot give from the pulpit; and it prepares the children to become more intelligent hearers, and more disposed to receive the truth in the love of it. It is a nursery for the church; and there can be no doubt, that these Schools will hereafter be thought as necessary to the well being of a church as the stated ministry, and that the church will look principally to the Sabbath School for a supply of members, and for a race of well instructed, pious and active Christians.

"The church ought to feel itself bound to seek the kingdom of God and his righteousness for the rising generation. This duty it owes to them, to itself, and to God. But this duty, it can discharge by no other method so well as by supporting and encouraging the Sabbath School. We ought, brethren, to feel more interest in the School than we do. It ought to have more of our attention, our prayers, and our money. It has already trained up for us several of our recent converts. Many more, we may hope, of these precious children are to become the lambs of our Shepherd's fold. Every member of the church, who can do so, ought to be willing to become a teacher. Those who cannot, may contribute something to support the School, and by prayers and personal exertions, may encourage and assist the teachers."

EXTRACTS FROM THE REPORT.

"Both departments assemble in the same building, and are under the direction of a Superintendent and Directress.

"The number of scholars added the past year is 63 male, and 49 female; making the present number of male scholars 104, and of female 180: in all, 284 scholars,—and 11 male and 13 female teachers: in all, 24 teachers. The average number that attend is 62 male and 84 female scholars, and 9

male and 12 female teachers. Five of the male teachers and two of the scholars, and 6 of the female teachers, and 2 female scholars, have, as we trust, been convinced of their ruined and lost condition as sinners, and have fled for safety to the hope set before them in the gospel, have been buried with Christ by baptism, and united themselves to his church. We trust that many others also are inquiring, "What shall I do to be saved?"

"It is evident that the continued prayers that have ascended to God, for an outpouring of his Holy Spirit have been graciously answered; and we feel constrained while reviewing his mercy, to render him an humble and sincere thanks for his goodness, and to exclaim with one of old, "What hath God wrought!"

"We do not present the number of verses and answers repeated, for it has been thought more judicious, for various reasons, to abridge, the length of the lessons; and we feel confident that by so doing, though less has been committed more has been learnt. The conduct and application of the scholars have been highly satisfactory.

"Those engaged in instructing, see that they have not been labouring in vain, and spending their strength for nought; and they feel determined in the "morning to sow their seed, and in the evening not to withhold their hand." The monthly teachers' meetings are generally well attended, and maintain a highly interesting character. In our last Report we mentioned that there was but one professor of religion in the male department, now the majority of both are the active, devoted followers of the Lamb; and others, we trust, are thinking of those things that make for their peace. At one of the meetings, a young man was introduced, as a Teacher, in a Sabbath School in a neighbouring town, who related that he was once a scholar here, that in this place he received his first pious instructions, which he thinks, under God, were blest to the salvation of his soul. He is now a member of a sister church, and is actively engaged in the Sabbath School. Now can we calculate where this good will end?

This young man is instructing others, who may be benefited by his exertions, and may communicate still further and wider those pious instructions he received in this school. Thus an impulse was here given, which will be continually rolling onward and acquiring new strength to the latest generation; and when this is multiplied by all this and other schools have done, and may do, and this added to the immense force of the preached word, have we not reason to believe, that soon the kingdom of satan will be shaken to its centre, and the mild gospel of peace shed its benign influence over the whole earth?—when none shall say to his brother, Know the Lord, for all shall know him from the least to the greatest?

"We are more and more convinced of the utility of a library for the use of the School, and of the necessity of keeping it well supplied with books proper for the object for which it is designed.

"Blessed be God, who moved upon the heart of the benevolent "*Raikes*," and who permitted him to be the instrument in his hand of giving the first impulse to this mighty engine. For wherever Sabbath Schools are known, the memory of Robert Raikes will be fondly cherished and held sacred as the father and founder of this institution. Could he now be permitted to revisit this earth, how astonished and delighted would he be, to see the immense amount of good, that has been effected by this benevolent scheme! with what feelings of gratitude to God, would he look forward to the bright and cheering prospects which are now so rapidly opening! with what pleasure would he hail the dawning of the glorious millennium, which is approaching with a noon tide splendour; and for whose reception Sabbath Schools stand out so prominently among those objects, whose efforts are preparing the way for it! We are more than ever convinced of the importance of directing a part of our zealous, persevering efforts to this point; for while we cheerfully surrender to the preached word the first rank, among the many means of doing good now in operation, *we must claim for Sabbath Schools the second*; and we feel confident that if properly encouraged and patronized,

nothing, (with the exception above named,) will take the precedence of this system in the power of doing good.

As it is customary at this Anniversary, to take up a collection, for the aid of the funds of this School, we will now take the liberty to invite the Christian, whose heart beats high with gratitude to God for his goodness, the Philanthropist who earnestly desires the welfare and happiness of his species, the Patriot who is aiming at, and striving for the good of his country; and in short, every friend to religion, virtue, temperance, and good order, to tender us the helping hand as God hath prospered him."

In behalf of the Board of Managers,
LEMUEL PORTER, Jr.

BRITISH AND FOREIGN BIBLE SOCIETY.

The following Extracts furnish striking examples of the estimation in which the Sacred Scriptures are held by persons less privileged than ourselves. To possess this spiritual treasure, even children were prepared to sacrifice a part of the scanty pittance upon which they daily subsisted. And when the object of their wishes was obtained, the most diligent use was made of it. The earliest light of the morning was consecrated to the perusal of the Bible, and father and mother and brothers and sisters were seen in one company, contemplating the law of the Lord. Let the reader to whom the Scriptures are so easy of access, consider whether he has contemplated them with like interest? Whether he has read them in the family, and taught his children to make them the guide of their steps?

Extracts from the Journal of Mr. Benjamin Barker on a Tour through Macedonia and Thrace, performed in 1826.

I found, on my arrival at Thessalonica, that nothing had been done for the Bible cause, although a few books were sent from Malta for that purpose; this, nevertheless, did not discourage me. A poor Greek family, lodging in Mr. Charnaud's house, was the first to participate of the Society's liberality. I gave a Modern Greek New Testament to the eldest boy of this family, who could read very well; and I am happy to say, that ever since

he has been continually reading it. The book was so new to him, and he was so pleased with it, that he gathered together his father, mother, brothers, and sisters, to communicate to them the contents of his valuable present. He is seen reading to them whenever he has leisure, which is often the case. Before I went away, these people bought two more New Testaments from me; one for the use of their family, which is numerous; and procured me several purchasers for others. Another New Testament, which I gave to a person in Mr. Charnaud's service, proved equally well disposed of: he is constantly perusing it, and also reads it to the servants of the house. When I rise early in the morning, I am sure to hear either of these two persons reading to those of Mr. Charnaud's household whose immediate services are not required. This happy beginning gave me pleasure which augmented daily; for as soon as it became known in the town that the New Testament was in circulation, in a language comprehensible to the Greeks, I began to be hourly visited.

A number of poor children, mostly orphans, came to the Consul's house, begging for books: they could not read very well. I asked them if they had any money; and, with sorrow in their looks, they told me they had none; one excepted, who answered that he was possessed of only 33 paras (about fourpence,) which he gladly offered for a New Testament, together with a small tin box which contained them. I was much affected at this; and finding, on inquiry, and from what Mr. Charnaud knew of these children, that they were really objects for charity, I gave each a Modern Greek Testament; and they went away in great joy, not before they made some attempts to kiss my hand in acknowledgment. Such scenes take place every day; and I have the opportunity to witness a real desire and thirst for the word of God, from both old and young. Upwards of 20 Greek priests came, during the succeeding days, to beg Modern Greek New Testaments in charity—for they did not

understand the Ancient; and added, that they were willing to understand what they were bound to teach their people. As I make it a point not to take any money from poor priests, I gave to each of them a New Testament, and took down their names. Some, nevertheless, gave something to be added to the general stock for the printing of other Testaments, with benedictions for the prosperity of the Bible Society.

A poor gardener, who gained his daily bread by selling the produce of his little garden, went to Mr. Charnaud, at the same village, with some cherries, telling him that he had no money, and had brought him fruit for a New Testament. Mr. C. immediately gave him a copy.—Christothelo Themetraki, a boy about 17 years of age, came to me for a New Testament. His case was really interesting and commiserating. From the time he saw the New Testament, he was entreating his mother, a poor widow, to give him money to purchase one; and his tears at last prevailed on her to part with a piece of gold of three piastres; telling him not to give it all, if possible, because they would be deprived of bread that day. The boy brought the piece of gold; and innocently told his story, begging me not to take all the money, that they might have some to buy food that day. I gladly gave him a New Testament; and on inquiry, finding that what he told me was really the truth, I did not take his money. I learnt further, that his mother, a poor widow, sent him daily to school, and could only afford to give him two paras a day (about one quarter of a farthing) for his nourishment.—A poor man came to buy a New Testament; and upon being asked what he wanted to do with it, since he could not read, he answered, "It is a blessing to have such a book in one's house; besides, I have friends who come and see me, and they will read to me, out of it."—I should never finish, were I to relate every little circum-

stance that daily occurs, and which proves how well the Sacred Scriptures have been received in this town.

Extracts from the Account rendered to the Central Committee of the Protestant Bible Society of Paris, of the labours of the French Auxiliary Society, during the first year of its existence, read at the Anniversary of the Paris Society, on 13th April, 1825.

Without doubt the number of Bibles and Testaments distributed will appear very small, if compared with the distributions made by other Societies; but if we reflect that almost all these Bibles have been sold, and sold to persons who labour for their living, the result will appear greater than we at first imagined. The Society has received 6,637 francs in one year. In a country where Bible Societies are newly established, is it not very remarkable to find more than 300 persons of the labouring class who have willingly contributed to a work purely religious? And we are certain that the number of this class of subscribers would have been greater, if the Society had been established for a longer period than one year.

But this is not all; the manner in which the subscriptions have been paid, greatly enhances their value in our view: this money has been "cheerfully given." We will here relate some traits, some affecting expressions, which may give an idea of the zeal we have met with among the poor subscribers.

A poor seamstress in a very bad state of health, earning only 30 cents a day, by working from morning till night, resolved notwithstanding to restrict herself in things necessary to life, in order to pay her mite to the Bible Society. "I prefer," she has said, "to refuse myself some little enjoyment, to deprive myself of something either in food or clothing, in the hope that this offering will bring down the blessing of Heaven upon my labour." Another work wom-

an, aged and infirm, could no longer attend church because of her deafness; a collector supplied her with a Bible. "At sight of the Bible I gave her, (relates the collector,) her eyes filled with tears: God will bless you, Madam, said she in a faltering voice, as she kissed my hands, God will bless you for the gift you have made me." This poor woman earns barely what is necessary for her food and her rent; nevertheless she regularly remits 4 cents a month as her subscription. "These 4 sols, (added the collector,) are to me the object of an affecting veneration." A woman, who scarcely succeeded, by labouring with all her abilities to support her aged father, yet wished to enter into one of our associations. Sometimes she could not make her payment regularly; but as soon she gained any thing, she with eagerness brought her tribute to her collector. This collector conversing one day with her said; "you have great resolution, you labour with much assiduity; it is you who keep your father alive." "Yes, replied the poor woman, I work as much as I can for my father, and for some years have succeeded in supporting him; but it was nothing to feed him Madam; now I have given him a Bible." What beauty! what moral grandeur in this simple expression!

Many persons dwelling on the left bank of the Seine, regularly give their subscription; although they are not rich enough to pay a cent for passing the bridge; every Sunday when they come to church, which they are constant in attending, they travel a considerable distance in order to avoid the bridge.

These few touching facts are sufficient to give an idea of the piety, virtue, the self-denial, which have been discovered by the institution of Bible Societies in the labouring classes. Such examples of devotedness are well worthy of being treasured up in the memory. Certainly this money ought to be to us the object of an affecting veneration;

those women who give to the Bible Society what they dare not use for crossing the bridge to avoid a toilsome fatigue, in a life always sufficiently toilsome; that poor female who counted as nothing the bread for the body that she had procured for her aged father, in comparison of that bread "which abideth even to everlasting life," all these pious people have in truth "lent to the Lord," and their offerings will ascend even unto him. We knew indeed that the charity of the poor was more active than any in solacing material evils; but we thought this was accounted for by saying they were more strongly affected at the sight of sufferings which they had often themselves experienced. Here, however, this is not the case. Human sympathy has not been excited by the view of physical distress, yet we have seen the same charity applied to the miseries of the soul: we have seen that this offering of the poor, which is the most precious in the sight of God, is also the most easy to obtain, and that it costs them less to impose upon themselves the greatest privations, than it costs the rich to give up an enjoyment.

BAPTIST TRACT MAGAZINE.

The Agent of the Baptist General Tract Society of Philadelphia, proposes to publish a Magazine, and offers to the publick, the following Address.

The prospectus of this work was issued in January last, and the publication of it begun in July. It was thought needful as a medium of communication relative to the plans and operations of the Baptist General Tract Society, and that it might be useful to the cause of Christ generally, by the publication of such matter as is usually found in religious periodicals. A number of subscribers were obtained, but not enough to support the work: but still the need of it was felt, and

a desire for its appearance expressed. The Board of Directors did not think proper to have it printed under these circumstances, lest the funds of the Society should be diverted from their proper use, i. e. the printing of Tracts. An individual, (the Agent,) assumed the responsibility under conditions which the Board accepted. The expenses are borne by him and the risque incurred, but the profits, if any, after paying the cost and charges, are pledged to the Society, to aid in its work. On mature deliberation it has been thought that the objects of the work would be the more likely to be gained, except profit, by a reduction of the price to a rate that will make it cheaper in proportion, than any publication of the kind; and thus invite, and it is hoped, insure a large circulation. This has been determined, and the subscribers may be assured that the conditions which follow, will be fulfilled.

A number, of 24 pages, with a *plain* cover, will be published by the *tenth* of each month. The year begins with the July copy. The price is 50 cents, a year, payable in *advance*. The twelve numbers with an index, will make a volume of 300 pages. Any person obtaining and remitting the pay of *six* subscribers, will receive a copy gratis, while six pay through him. Whoever obtains *ten* subscribers and remits their pay, shall have *two* copies gratis. All postages on letters relative to the Magazine, *must be post paid*. The small price of the work obliges us to make this condition explicit. All those disposed to aid the design, are requested to *act* as Agents, and report the names and residence with the pay of the subscribers they may obtain, to NOAH DAVIS, Philadelphia. New subscribers can have complete sets from No. 1. Those who have paid \$1, will be furnished with two copies from No. 3, and those who have subscribed and not paid, are requested to do so, and to signify whether they will take two copies for \$1, or one for 50 cents.

The Magazine is now so cheap, that scarcely any one can decline taking it on account of the price, and we hope none will think it too small a thing to neglect it for that reason. No less care will be taken than heretofore, to make it acceptable. It may be useful especially to youth. Heads of families are therefore solicited to become its patrons. A periodical is thus furnished which will not interfere with any one now existing; and some from its pages may get information of the growing empire of our King, who may not have it in their power to procure a larger work. Our female friends who are generally ready to good works, are invited to take an interest in its circulation. They may be instrumental in this way, as by the distribution of Tracts, in benefitting the souls of mankind.

Our ministering brethren may do much for this Magazine, if they will give public notice that it exists, and propose that themselves or some other suitable person, will take the names and pay of subscribers, and forward them to the Agent. Our object is to do good by all the instruments which the Lord has put into our hands, and we call on all our brethren to unite with us in the effort. May his blessing be on all our endeavours, for "without him we can do nothing." But with his favour upon our labours, things cheap and apparently insignificant as Tracts and Tract Magazines, may do much good to souls of both saints and sinners.

STATE OF THE BAPTIST GENERAL TRACT SOCIETY.

A report made to the Board of Directors, by the Committee of Ways and Means, Sept. 6, shows that there have been received into the Depository, from Jan. 3, including those then on hand, 2,069,486 pages Tracts. There have been issued 1,168,446 pages, leaving 901,040 for further distribution.

Value of those received at	
10 per cent. off is	\$ 1852 53
Do Do issued,	1041 60
Do Do on hand	810 93

The receipts into the Treasury	
have been from Aux. Soc.	\$905 40
Life and annual subscribers,	590 50
Donations,	330 15
For Tracts,	323 22

\$2149 27

The appropriations made by the	
Board have been to Agent on	
account of salary,	444 91
For various contingent ex-	
penses,	342 40
For stereotype plates, paper,	
printing, &c.	1365 21

\$2151 52

The amount of donations includ-	
ing the part given by mem-	
bers and auxiliaries, to aid	
the operations of the Gen. So-	
ciety, is	1030 07
Amount of expenses, including	
Agent's salary,	787 31
The donations exceed the ex-	
penses,	\$242 76

We have now 328 pages of stereo-type plates, 208 of which have been purchased and used since the operations commenced in Philadelphia. The result of this examination into our progress must please our brethren abroad as it has us, and furnishes good encouragement to go forward. May God greatly increase the means and usefulness of this society.

REV. C. F. FREY.

An obliging friend, on whose correct knowledge of the circumstances we can rely with perfect confidence, has furnished us with a brief statement of the circumstances which lately led this celebrated son of Abraham to a scriptural knowledge and publick profession of Christian Baptism.

During the period of Mr. Frey's studies at the Missionary Seminary in Gosport, England, his time was much occupied in the investigation of the general doctrines of Christianity; and particularly the subjects of controversy between Jews and Christians. Baptism was then considered by him as a subject comparatively of little importance. The arguments in favour of

Sprinkling and *Infant Baptism* were represented in a strong light, whilst those of the opposite party were but slightly mentioned. The view given of the subject as analogous to circumcision, and the sprinkling of water and blood, were peculiarly pleasing to Mr. Frey's natural attachment to Judaism, and prevented, for the time, any further inquiry into the truth of the statement.

The circumstances of his being a convert to the Jewish nation, together with his situation as a Missionary or Agent to promote the conversion of the Jews, had called him so often to preach and to travel, as to leave him but little time for the study of any other subjects besides those connected with his immediate labours.

The subject of Baptism would probably still have remained unexamined by Mr. Frey, had it not been for the following occurrence. At the sprinkling of one of his children together with the children of others, the Minister exhorted the parents to bring up their children "in the nurture and admonition of the Lord." This scriptural, solemn, and affectionate exhortation was enforced by observing that these children were members of the church, adopted into God's family, &c. &c. These declarations were forcibly impressed upon the mind of Mr. Frey, as if he had never heard them before. They appeared to him, at the moment, inconsistent with the doctrine of Perseverance. He, therefore, resolved not to present another child, nor baptize the children of others, before he had thoroughly investigated the subject.

Since that time, for more than two years past, it has been his custom to introduce the subject in conversation with the Minister, almost in every place where he had preached, for the purpose of obtaining information. About three months since, having been blest with another child, immediately his former resolution came into remembrance. He, therefore, resolved to give himself to reading, meditation and prayer. After carefully examining the best books on both sides of the question, he came to the full conviction that *immersion* is the only scriptural *mode*, and *believers* the only *subjects* of Baptism.

He now felt it his duty to obey the command of his Lord and Saviour to be baptized by immersion, and accordingly proposed himself as a candidate to a Baptist church.

We are credibly informed that Mr. Frey, since his baptism, contemplates

the course he has taken as "the discharge of a solemn, religious duty, cheerfully leaving the consequence," as he has been known to express himself, "to his covenant God, whom he has the honour and privilege to serve in the gospel of his Son."

Mr. Frey, we learn, has united with the Baptist Church in New York, of which the Rev. Mr. M'Clay is pastor, having been previously a member in good standing of the New-York Presbytery. He is highly esteemed also by the American Society for meliorating the condition of the Jews, which have recently contemplated again employing him as their Agent. [*Chr. Watch.*]

On motion, Resolved, That the Annual subscriptions be now collected. Whereupon forty-five members came forward. The whole amount raised on this occasion, including a donation of five dollars from Mr. Ashman the Agent, was fifty-seven dollars and twenty-five cents. The Society then proceeded to elect its officers for the year ensuing, when the following persons were chosen. Rev. Lott Cary, *Pres.* Rev. C. M. Warren, *V. Pres.* Mr. S. L. Jones, *Treas.* Rev. John Lewis, *Cor. Sec.* Rev. E. Johnson, *Assist. Cor. Sec.* Wm. W. Stewart *Rec. Sec.*, and five Managers.

MISSIONARY SOCIETY IN AFRICA.

The following account of an Anniversary Missionary meeting in Monrovia, cannot fail to gratify the benevolent heart. The sons of Africa who are the conductors and supporters, were but lately bondmen in America. Having either purchased, or otherwise obtained their freedom, they are now happily settled in their own land, under the fostering care of the Colonization Society. They carried with them that spirit of active and enlightened piety, which is destined to renovate the world. Already have they raised a standard which we trust shall never be supplanted, till all Africa feels the genial influence of the gospel. Shall not their exertions to help themselves and diffuse around them the knowledge of salvation, in which "their deep poverty has abounded unto the riches of their liberality," lead all the friends of humanity to aid their praiseworthy deeds?

"Doings of the Annual Meeting of the Monrovia Baptist Missionary Society, held at the Baptist meeting house in Monrovia on Monday the 16th of April, 1827.

At 10 o'clock, A. M. Rev. Lott Cary preached the sermon, introductory to business, from Ps. lxxii. 19.; after which the Report of the Board of Managers was read, and at the dissolution of the congregation, which was large and attentive, a collection was taken at the door, amounting to seven dollars and twenty-five cents. The members of the Society then convened. The Treasurer's account was read, which, together with the Report of the Board of Managers, was received.

COLLEGIATE RECORDS.

There are now three Collegiate Institutions in this country, to which the attention of the Baptists as a denomination ought to be particularly directed.

Waterville College was established in Maine, in 1818; and although it has now grown and become a vigorous child, it still needs some assistance and attention. Its officers are men of piety and learning; all that can be done by them and the Trustees to make it a valuable Institution will be done; they have derived much pleasure from the increase of numbers, and from the satisfaction which the parents have expressed whose children have there received instruction. The last Commencement they graduated fourteen; and have lately added a good number of standard works to their library.

Brown University next demands attention. The friends of this institution look with deep interest to the result of the experiment which has been trying there for a few months; so far their wishes have been more than gratified. This Institution was first opened at Warren, R. I., in 1765, under the guardianship of the pious and learned Manning. Since that time a Maxy and a Messer have presided over its destinies; in the year 1826, Rev. Francis Wayland, Jr. (then Professor of Mathematics at Union College,) was appointed to the presidency; the alterations, additions, and improvements he has made, and is still making, promise to raise it to a high rank among the numerous Institutions of our land. He guides with a steady hand never flinching from its purpose; possessed of a kind heart and watchful eye, and fully sensible of the arduousness of his sta-

tion, he intends to secure its permanent prosperity. He has revised and improved the course of studies in order to keep pace with the various improvements of the day, and the discipline and good behaviour of the students promise likewise all that parental affection and strict morality would require. The library is valuable, and additions are continually making of the most important works; it now contains something over 6,000 volumes.

The College at Washington is soon to re-commence. Its financial concerns will be under the direction of Dr. Semple, a faithful and trust-worthy gentleman. This is an important station, and it is to be hoped that with judicious management it will hold its proper rank among American Colleges.

NEWTON THEOLOGICAL INSTITUTION.

A meeting of several members of the first and second Baptist Societies in Salem was holden at the vestry of the first Baptist church, Monday evening, Sept. 24, 1827, to consider the expediency of aiding the funds of the Newton Theological Institution.

The meeting being duly organized, and prayer offered, the object of the meeting was explained by Rev. Messrs Sharp and Jackson, and others; after which it was

Voted, That this meeting cordially approve of the Newton Theological Institution, and cheerfully recommend it to the patronage of others.

It is but just to say that this vote was followed by the subscription and payment of four hundred dollars, by members of the Societies above named.

ANNIVERSARY MEETINGS IN MAINE.

The Societies in Maine, Auxiliary to the Baptist Board of Foreign Missions, will commence their Anniversaries the last week in December, and will continue in succession till the whole are attended. It gives us pleasure to say that one or more members of the General Board, may be expected to be present at those meetings; and it is requested that the representation from the Primary Societies may be full, since it will contribute to the satisfaction of all concerned, and give permanency to operations which have excited the liveliest hopes, and essentially strengthened the missionary cause. The presence of a

delegation from the vicinity of Boston, will furnish an opportunity for all the Agents of the Magazine, to remit the pay for that work for the current year, to the publishers.

Baptist Church Constituted.

A Baptist Church was constituted at Northboro' Mass. July 2d, consisting of 27 Members. A Sermon was preached on the occasion by Rev. J. Going of Worcester, from Psalm xxxvii. 3. "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." The season was highly interesting to those who feel for the welfare of Zion, and it is hoped, that this little one may become a thousand.

New Baptist Meeting-House opened, and Ordination.

We gave notice in our last number, of the formation of a new Baptist church at Lechmere Point in Cambridge, near Boston, and that a new meeting house was preparing for their accommodation. That house, which is a neat and commodious building, calculated to seat about one thousand people, has since been completed, and on the 10th of October was opened for public worship. The same day, an ecclesiastical council convened for the purpose, set apart the Rev. John E. Weston to the pastoral charge of the church and society. The services were conducted in the following order. The Rev. G. F. Davis prayed and read select portions of scripture. Rev. B. Jacobs offered the dedicatory prayer. Rev. D. Sharp preached from Eccl. xii. 10. *The preacher sought to find out acceptable words.* Rev. J. Grafton offered the ordaining prayer. Rev. I. Bolles gave the charge. Rev. W. Leverett presented the right hand of fellowship. Rev. H. Jackson addressed the church and society, and the Rev. C. P. Grosvenor made the concluding prayer.

The singing by the choir connected with the congregation, was of a chaste and appropriate character.

We contemplate with much satisfaction the early establishment of this growing society so near the metropolis, and amidst a rapidly increasing population. The sentiment they cultivate of gratitude to God for what he has wrought, and of humble dependence upon him for the time to come, induces the hope that they and their devoted pastor will continue to see his salvation among them.

POETRY.

The sensibilities of the Christian world will ever be affected by an allusion to Mrs. Judson, whose piety, zeal, talents, courage, sufferings, and affection, place her first on the list of eminent Missionaries, and second to none of her distinguished sex, on the page of American history. Every one will recognize her as the subject of the following affecting lines.

THE DYING MISSIONARY.

BY W. WALKER.

Her speaking eye
Told less of outward strife than inward peace,
And gratefully looked upward; from her brow,
The hand of death had swept its ruddy glow,
And changed it into marble; and more dark
Seemed the dishevelled locks, that curled around,
And drank the cold death-dews that gathered there.
Pang after pang assailed her shattered frame,
And stifled sobs, that would not be repressed,
Betrayed their bitterness; her withered hand,
Now rose, now sunk beside her, and bespoke
The weakness and the restlessness of death.
She knew that she was dying, and she felt
That she was desolate; the moaning surge
That beat a foreign shore, she knew must be
Her requiem, and a foreign soil her grave.
Oh, little reck they of their happiness,
At home, in quiet, privileged to die—
An anxious mother, bending o'er one's couch,
To smooth his pillow; the soft, cautious tread
Of watchful tenderness; a sister's love;
A brother's sympathy; a father's prayers;
These, and a thousand nameless blessings more,
Unheeded while enjoyed, but in their loss
Remembered but too well—these were not hers;—
For stranger faces gloomed around her bed,
Yet not in sympathy; they quailed at death,
And shuddered as the perilous hour drew on.
No kindly kindred voice the sufferer cheered,
Nor holy bishop bade her hopes be strong
Of rest beyond the tomb; the feeble wail
Of her sick babe broke on her dying ear
At intervals—and other voice was none.
But there was one, (and yet he was not there,)

The sharer, the companion of her toils;
He breathed the gales of Ava, far away,
Unconscious of the void, the loneliness,
That gathered o'er his path:—"Would he were there!
Oh, he was long in coming!" Then, perchance,
Sprang one rebellious murmur in her heart;
(For she was human, and what heart is pure?)
But it was crushed and smothered in its birth,
Lest it should sting the breast that cherish'd it.
Had it not been her choice? Home and its joys,
Her friends, her kindred, and her native land;
Had she not left them, fain to live and die,
With dark idolaters, of bloody faith,
And bloodier rite—so she might but reclaim,
And lead them heavenward? God had been her aid—
Had blessed, had prospered her, had given her souls,
And some had gone to heaven—her work was done,
And he would lay aside his instrument—
When, how, or where, it was not hers to ask.
And so she, dying, blessed her absent lord,
And bade them tell him that the hand of Death
Was heavy on her, and had palsied hers,
That she might trace no love-memorial—
But they would meet above. And then, her babe—
Her poor sick infant—but I dare not tread
On holy ground—to sketch a mother's soul,
I may not dare;—Enough! she fell asleep!
O Burmah! Burmah! there should be a cry
Of desolation in thy moral waste,
Wailing that sleeper. But has Zion, now,
No other daughters, to receive and wear
The falling mantle of the rising saint,
Like her to pity, and like her to save?

[Baptist Register.]

Account of Moneys received by the Treasurer of the General Convention for the
Baptist Board of Foreign Missions, &c.

1827.			
Sept. 24.	By Cash from Mrs. George Homer,	3,00	
Oct. 1.	" "from an unknown friend, for Carey Station," per Dea. J. Loring,	5,00	
3.	" "from "A friend in Roxbury," for the Burman Mission, per Rev. W. Leverett,	5,00	
6.	" "from "Windham County Baptist Missionary Society," Ct. per David C. Bolles, Esq. Treas. to be appropriated as follows, viz.		
	For the Burman Mission, 19,19		
	General purposes, 14,76		
		33,95	
15.	" "from H. B. Rounds, Esq. Treas- urer of Utica Foreign Mis- sionary Society, per Mr. E. Lincoln,	25,00	
Oct. 15.	By cash of the first "Female Pri- mary Society in Sedg- wick, Me.	20,64	
	" "of Mr. Wm. Fly,	3,00	
	" "of do. for each of his chil- dren, 3 in number, 10 cts.,	30	
	" "Mrs. R. Pinkham, being profits on sale of tracts, 1,00		
	For Carey Station, }		
	Per S. Allen, Treas., }	24,94	
	Ruth R. Allen, Sec.		
Oct. 22.	" "of "the Primary Society to aid the Burman Mission," be- longing to the First Baptist Church and Society, in Bos- ton, by Miss T. Rogers, Treas.	33,50	
		\$ 130,39	
	H. LINCOLN, Treas.		

NOTICE is hereby given, that the agency of Doctor Clark Lillybridge for collecting moneys due for the Columbian Star, Latter-Day Luminary, and American Baptist Magazine, has ceased. Payments will in future be transmitted to the Treasurer of the Baptist Board of Foreign Missions, or paid to such Agents as may be duly appointed. By order and in behalf of the Board of Managers of the Baptist General Convention,
Boston, Oct. 22, 1827.

H. LINCOLN, Treasurer.

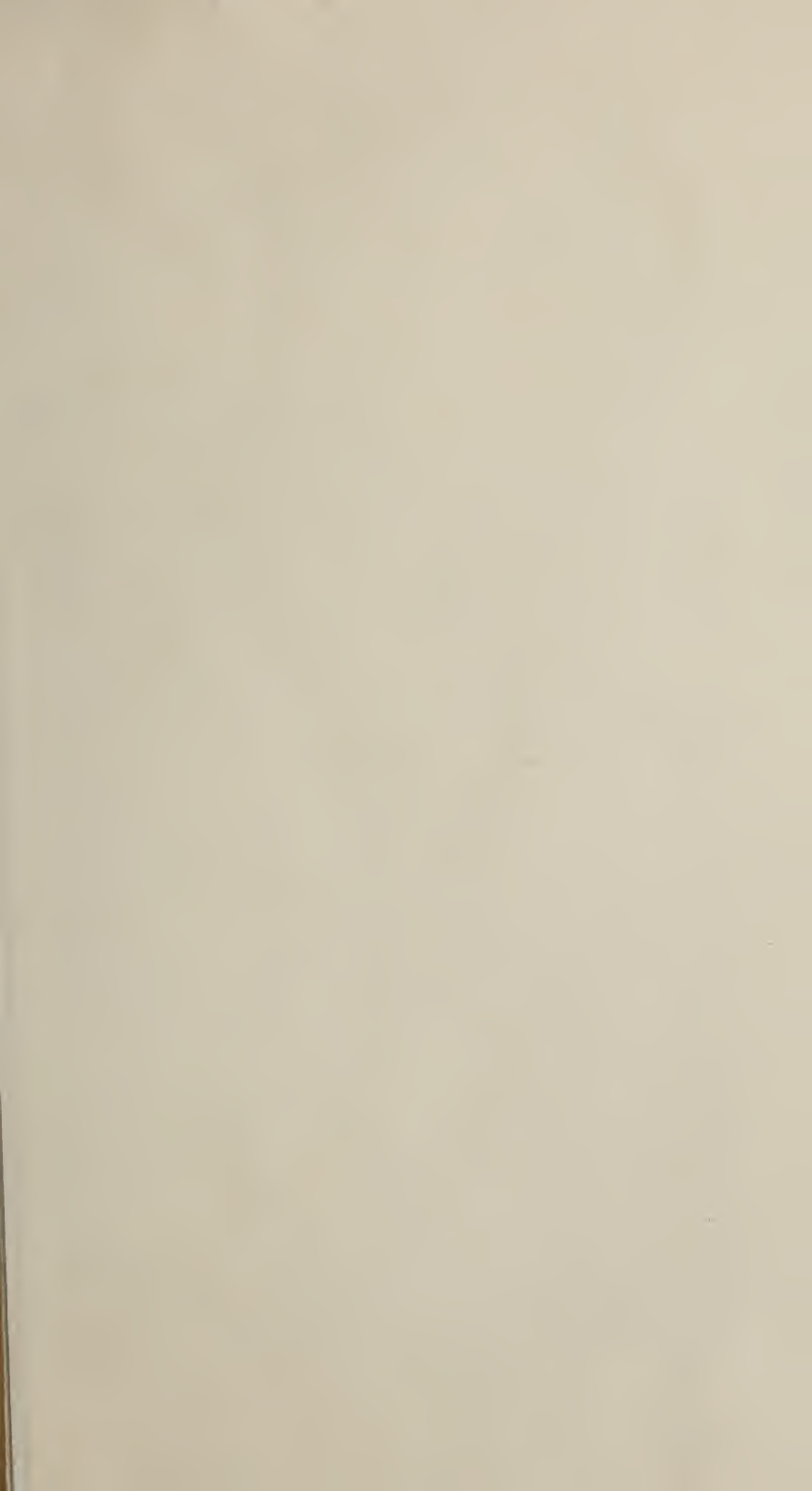
NOTICE.

At a meeting of the Executive Committee of the Massachusetts Baptist Education Society, Sept. 20, 1827, Rev. Henry Jackson, of Charlestown, was appointed Secretary pro tem. who will receive and answer letters, and to whom all letters in relation to this Society, may be directed till further notice.

E. NELSON, Sec'y.

CARD.

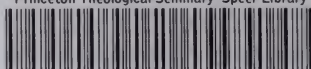
Mrs. L. Bolles acknowledges with grateful sentiments, the receipt of ten dollars, presented by the Salem Female Tract Society, to constitute her a life member of the Baptist General Tract Society.



For use in library only

I-7 v.7
American Baptist Magazine (Boston)

Princeton Theological Seminary-Speer Library



1 1012 00307 4731